A SOBER DIALOGUE

BETWEEN

A Country Friend, a London Friend, and one of G. K's. Friends,

Concerning

The great Difference of Faith *and* Doctrin *betwixt many of the* Quakers, *especially their Principal Teachers and him.*

Lond. Friend HOW doſt thee do my Friend? How doe Friends in your Parts? Are you ſtill quiet among your ſelves, and all of one mind?

Country Friend, No, we are far from being quiet among our ſelves.

Lond. Fr. What is the matter with you?

Co. Fr. The matter, why the very Foundation of Truth is ſtruck at by *G. K.* his Books fill us with ſtrange apprehenſions; he tells us, and that from plain Scripture, that the *Light within* will not ſave us without ſomething elſe.

Lond. Fr. Well, and what ſay Friends to it?

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Co. Fr. Say, why, they know not what to ſay, and moſt of our ſober and thinking Friends are at a ſtand, doubting they have been miſlead; ſome diligently ſearching the Scriptures find that we are miſtaken, for that in Men that reproves for Sin, is only the Law written in the Heart, there accuſing or excuſing; and withal we find that Chriſt Jeſus ſaith, *that he came not to condemn the World but to ſave it*; ſaying, that it was *Moſes* or the Law that did condemn.

Lond. Fr. What, are all our Miniſters ſo Blind as not to know the Doctrin of the Law from Chriſt's Doctrin? why, the Law can make nothing perfect as pertaining to the Conſcience, but the bringing in of a better hope; ſure this hope muſt be in Chriſt Jeſus, and not in that which condemns for Sin; for my Friend, what ſimply condemns us does not forgive us, but as *G. K.* ſays, there muſt be one to forgive our Treſpaſſes, as well as a Judge to Condemn us; ſo that it is plain that the *Light within* cannot ſave without ſomething elſe.

Co. Fr. Blind, I fear they are blind indeed, and have led too many of us into the Ditch. On my word, 'tis a horrible miſtake to ſay, that what does Reprove can

can Save us; they may as well ſay, that *John* the Baptiſt was Chriſt. —— But prethee what ſays *W. P.* to this?

Lon. Fr. Why, he ſays Truth is the ſame as ever it was; and ſays, *Friends* keep to your *Ancient Teſtimonies*, and Truth will be over the heads of all its Oppoſers.

Co. Fr. And what ſays *G. W.*?

Lon. Fr. Why *G. W.* is peviſh, and does nothing as I hear but revile *G. K.* and has ſent him his Curſe.

Co. Fr. His Curſe man! and what will that do?

Lon. Fr. Do, why it only ſets us further adrift from the Doctrine of Chriſt, which ſays, Bleſs and Curſe not.

Co. Fr. Has *G. K.* ever Curs'd any of them?

Lon. Fr. No, not that ever I heard.

Co. Fr. Prethee what doſt thou think of theſe things?

Lon. Fr. I think they do not rightly underſtand what Truth is; Truth (as *W. P.* ſays) never changes, but we are always changing; for how unlike are we to what we were when firſt a People? I wonder *W. P.* ſhould ſay mind your *Ancient Teſtimonies*, when he well knows that the Ancienter the Teſtimonies, the greater

were the Imaginations and Errors, witneſs his *Sandy Foundation Shaken*: I fear our *Friends* are too like the blind Phariſees, which preferr'd their *Lamp-light* before the Light of the Sun; I confeſs the Light of the Sun is a true unchangeable Light, but all Lights muſt give way when he appears.

In the midſt of this Diſcourſe ſteps in one of G. K.'*s* Friends, *and begins thus.*

FRIENDS,

I Am glad to hear you Diſcourſe thus ſenſibly; and I beſeech you rightly to conſider your own Diſcourſe, concerning the *Light within* being ſufficient to Save without any thing elſe: Pray let us not borrow other Peoples Eyes and Legs, but ſee and walk our ſelves; let us go to the very firſt of the Creation of God, which anſwers ſo exactly to the Second, that it may be called the Looking-glaſs of the Second Creation, or New Creation. Pray was not the univerſal Light the Firſt days Work in the Old Creation? So in the New, Was not the Sun, Moon and Stars the Fourth days Work? by which all things revived to ſuch a proportion of Life

as to produce Seed in themſelves; which could never have been brought to perfection by the Firſt Light, without the Light of the Sun. So, as to the New Creation, There is no Perfection under the Law, untill Chriſt came who was to be Revealed the Fourth day, *i. e.* the Fourth Thouſand Year of the World; and is that true Son of God by whom we muſt bring forth Fruit, whoſe Seed is in it ſelf as it holds in the Natural, the Nature of him abiding in us; for without him we can do nothing.

Lon. Fr. Prethee *Friend* what is the benefit then of the Light in every Man, or the Firſt days Work, as thou call'ſt it?

G. K.'s *Fr.* You may as well ask me what benefit it is for the Maſter-builder to lay the Foundation firſt of his Building before he finiſheth it; or if he ſhould go on no further, whether Men would not ſay this Man hath laid a good Foundation, [the Law or Light in every Man being a good Foundation of Morality,] but why goes he not on to fiuiſh it? Either he underſtands not, or is not able, this is what Men uſually ſay.

But my *Friends*, The great Builder and Creator did finiſh the firſt Work as a Draught of the Second; and be you aſ-

ſured that the New Teſtament Creation as far exceeds the Old, as the Fourth days Work did exceed the Firſt.

Lon. Fr. What, then I perceive thou thinkeſt that *Friends* Diſpenſation is only the Firſt days Work.

G. K.'s Fr. Why, verily, as to *Friends* I cannot give a ſatisfactory judgment concerning them, for I find no where in all the holy Scripture ſuch a People ſet down there for the People of God, but ſeveral hints to the contrary. I muſt needs ſay they have ill marks, but I hope it may be attributed to the Ignorance of moſt of them. We know that in the laſt times ſome will have ſtrange Pretenſions and Hereſies; even denying the Lord that bought them with his moſt precious Blood; and denying the Reſurrection of that holy Body, with its Aſcenſion into Heaven, and that that very Body is now in Heaven, as a Wall of Salvation between us and the Juſtice of Almighty God, which otherwiſe would take Vengeance on our daily and hourly offences: For my part, I do admire that any People profeſſing Godlineſs can pretend to be in the Faith, and not faithfully believe ſuch things.

Lon. Fr. Doſt thou believe that Fleſh and Blood can inherit the Kingdom of God?

G. K.'s

G. K.'s *Fr.* Yea, The Fleſh and Blood of our Lord and Saviour, which was never born to ſee Corruption, neither was of any corruptible Seed.

Co. Fr. Why did Chriſt ſay to the Jews, *John* 6. 63. It is the Spirit that quickneth, the Fleſh profiteth nothing.

G. K.'s *Fr.* Why *Friend* doſt thou think that Chriſt ſpake to the Jews of his own Fleſh and Blood, which he ſaid he would give for the life of the World; and if that Fleſh and Blood did not profit us, what did that gift avail us?

When Chriſt ſaid to *Nicodemus* unleſs a Man be born again, &c. *Nicodemus* underſtood that he muſt be born again of hisnatural Father and Mother as new Fleſh;butChriſt plainly told him that that which was born of the Fleſh was Fleſh, and that that was born of the Spirit was Spirit; and farther ſaid, that the Wind bloweth where it liſteth, and that he only heard the ſound thereof, but knew not whence it came or whether it went, and ſo ſaid our Lord is every one that is born of the Spirit: I hope you confeſs that ſuch a ſpiritual Birth far exceeds that Fleſh and Blood which we take from our Parents, and is polluted with Original Sin: Our Lord might well ſay

that ſuch Fleſh and Blood profited nothing, altho' we make ſo much ado about it, unleſs the Spirit blow upon it, and change it from Corruption to Incorruption.

Lon. Fr. But what did Chriſt mean by ſaying, *Nicodemus* underſtood not when he ſpake of natural things?

G. K.'s Fr. Why, is not the blowing of the Wind natural? and yet who can tell from whence it comes, or whether it goes? How ſhould then natural Men judg of the coming and going of the Spirit? They can poſſibly tell when it is preſent and when it is abſent; but from whence it comes or whether it goes they know not.

Co. Fr. Prethee tell me, What doſt thou think of the *Light* in every Man's Conſcience?

G. K.'s Fr. The *Light* in every Man is, that Bleſſing which doubtleſs was given to *Japhets* Off-ſpring, the Iſlands of the Gentiles, they not having the benefit of the written Law, leaving the Country where *Shem's* Stock was, which had the Law in a far more glorious manner than the Gentiles had, as being the Elder Son of *Noah*, had the firſt great Bleſſing of the knowledge of the Law; but the Mercies

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of God was ſuch, that he left himſelf not without a Witneſs in the Gentiles that did accuſe or excuſe them; which ſhew'd the Law written in the Heart, and that they did by Nature the things contained in the Law. So that you may ſee that the Law Outward, and the Law Inward are the ſame thing as to juſt and equal doing; as for Inſtance, that paſſage of *Cornelius*; who was ſaid to be a juſt Man, and one that feared and worſhiped God, and in good Works did exceed many that were called Chriſtians; however, all this Man's Righteouſneſs could not ſave him. But at ſuch a time when greater *Light* was revealed, an Angel muſt be ſent to him to tell him that he muſt ſend for one *Simon Peter*, which was to tell him words by which he might be Saved. So here you ſee plainly that this Man was not to be Saved by the *Light within*, without ſomething elſe, that is, Chriſt without, and the Faith in Chriſt, which comes (ordinarily) by outward Preaching; and the Apoſtle ſays, that Faith comes by hearing, and hearing by the Word of God Preach'd. Pray what did *Peter* Preach to *Cornelius*? Was it not moſtly of Chriſt's Miracles, of his Death and Reſurrection, to which all the Prophets did witneſs, that thro' his Name was re-

remiſſion of Sin only to be had? And at the very Inſtant, while the words were ſpeaking, did not the Holy Ghoſt fall on them which heard the Word, to the Aſtoniſhment of the Jews that came with *Peter*? Now, I hope, you ſee what muſt be added to that *Light* before true Salvation can be known or enjoyed.

Lon. Fr. Since we have gone thus far, what think'ſt thou of *Water Baptiſm* and the *Supper*?

G. K.'s Fr. If you pleaſe you may ſee what *Peter* ſays to thoſe very Perſons that had juſt received the Holy Ghoſt; *Can any man forbid water, that thoſe ſhould not be baptized*: and he commanded them to be Baptized in the Name of the Lord, that was, in the Name of Jeſus. Now, how your *Friends* can hide themſelves here I know not: Bleſſed be God for the New Teſtament, and for the Sound Doctrine contained there; and our Lord ſaid, that thoſe that heard thoſe Sayings of his, and did them, were wiſe indeed, and built on that Rock which the Gates of Hell ſhould not prevail againſt: The Lord help us to flee from vain imaginations, which indeed is a ſandy and ſhaken Foundation.

Co. Fr. Well now, if thee pleaſes, concerning the *Supper*, what haſt thou to ſay for that?

G. K.'s

G. K.'s Fr. I have this to ſay for the Lord's *Supper*: We own that 'tis ſaid, that he that does Believe and is Baptized ſhall be Saved, his Sins being forgiven and remitted. Pray, is not the Forgiver of our Sins worth our remembrance; ſince Chriſt has paid ſo great a Debt for us as his own Blood: Was ſuch Ingratitude ever heard of ſince the World began, that a People ſhould forget ſo great and ſo good a Lord, as not to remember him in his own Ordination, however ſimple it may appear, 'tis precious to the little ones of the Kingdom.

Co. Fr. Why doſt thou think we do not remember the Lord Jeſus, becauſe we do not receive the Bread and the Wine?

G. K.'s Fr. I do think that thoſe that break one of the leaſt of Chriſt's Commandments, ſhall be called the leaſt in the Kingdom of Heaven. Pray, if to break one of the leaſt will be ſuch a leſſening of our Happineſs, what muſt the breaking of the greateſt be, is it ſeemly for Children to be wiſer in their own Eye, than their Fathers, or Subjects, than their King, or Malefactors than their Judges? yet ſo it has been ſometimes, but for a People to be wiſer than their God is monſtrous; had the Lord commanded ſome great

great thing, as the *Heathen* Gods did, that we ſhould Sacrifice our Children to him, than we might have ſhrunk from it; but ſuch things are far from him, only having commanded us to remember him, in that which is eaſily had, and that which is our common Food too, in the eating of that Bread to remember the Lord, how his Body was broken for us, and in drinking of that Cup to remember us, how he ſhed his precious Blood for us; and likewiſe to know that he is that living and ſpiritual Bread, which if a Man feeds on, he ſhall have everlaſting Life. His Fleſh being Meat indeed, and his Blood Drink indeed.

Co. Fr. Well, but if we receive him in Spirit, will not that do?

G. K. Fr. You cannot receive him, but as he is, both Body and Spirit, that which God hath put together is not to be divided; therefore you muſt receive him, either as the Man Chriſt Jeſus, or not at all; that is with a lively Faith to believe and to remember how that Body Suffered for us on the Croſs, and is now in Heaven, and left us this Commandment, thus, *To remember him until he come in Power and great Glory.* Now whether it is better to obey God or Man, judge ye? Our Lord

ſaid

ſaid, *Do this in remembrance of me.* Some Men ſay it is but a Shadow, and they are come to the Subſtance: Well, I will ask thee this Queſtion; art thou in thy mortal Body able to ſtand before the Son of God, ſhould he appear to thee, wouldeſt thou not be Terrified and Aſtoniſhed, the beſt of Men ever were ſo, and believe me, that the ſight of an Angel would do it to the beſt of you, who is much leſs in Glory then the Chriſt of God; and ſince we are ſuch weak Creatures that we cannot behold his Glory as he is in that glorified Body, then ought we not to be mighty thankful that he is pleaſed to condeſcend thus far to our Weakneſs, that ſince we cannot behold him as he is, that he has been pleaſed to leave us ſuch a Looking-glaſs wherein we may diſcern the Lord's Crucified Body, and in that to remember what he has done for us, enough ſurely to engage us to remember him according to his own Preſcription.

I am perſwaded had *G. F.* given any Commandments they had been obeyed: As for Inſtance; how has he ſet up many Orders, which he never had from the Holy Scriptures; and do not ſome Men make the Commandments of our Lord and Saviour of none effect, through their own

Traditions, Teaching for Doctrin the Commandments of Men.

Our Lord says, *Judge not, least thou be judged*, but your Friends say, they have Power to Pronounce Plagues and Judgments on others, and that when they are dead too, if they pleased not them, say they are gone to the Pit.

Our Lord said, *Bless and Curse not*, but your Friends doe send their Curses, as *G. W.* does his to *G. K.*

Christ bid his Disciples not to Judge those that cast out Devils in his Name, although they followed not them, but said, they that were not against them, were for them.

But your Friends say, all that follow not them are out of the Truth.

Christ says, *When you have done all, or the utmost you ought to do, say, that you are but unprofitable Servants*; but some of your Friends say plainly they will not say so, for they are profitable Servants.

Christ says, *Look unto me all the ends of the Earth and be you saved.*

But your Friends say, look to the *Light within* only, and be you saved, and where in all the Writings do they direct People to the Lord Jesus without them, as the Object of their Faith for Justificati on

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and Redemption? Do they not always ſay, Friends mind that of God in your own Hearts, not ſaying one word of the neceſſity of Faith in the Crucified Jeſus, or of his Reſurrection or Aſcenſion into Heaven: I have often heard them ſay, that Fleſh and Blood cannot inherit the Kingdom of God, making no difference between the Fleſh of Chriſt, which was not born of corruptible Seed, and their own corruptible Fleſh, which muſt ſee Corruption. Chriſt ſaid in his laſt Prayer, *Father I will that they that thou haſt given me may be with me where I am, that they may behold my glory*: And if the Glory of Chriſt be no where to be ſeen but in every Man; Pray what Glory is ſeen there of Chriſt? may they not all ſay, Lord have mercy upon us miſerable Sinners, that rather darkens his Glory than exalts it.

G. K.'s *Fr.* Pray what makes ſome of your Friends, when they hear of Chriſt's being at the right Hand of God in Heaven, to ſay, what would you have us believe in two Chriſt's? We own no other Chriſt than what is *within* us, or any other Heaven than what is within us, or any other Reſurrection but what is within us. Is not all this very fine Doctrin? Pray then if this be true, whether muſt all

our

our Spirits go when we dye? What, muſt all go into the Quakers for Reſt and Peace? For if they will own neither God or Chriſt, or Heaven or Hell, but what is in them, what ſhall I ſay? This is like the reſt of their Contradictions, both againſt Scripture and right Reaſon.

Pray where had your Women their Commiſion, for their aſſuming Church Government, other then from *G. F.* The Apoſtle forbids it in ſeveral places, but ſome of them to my knowledge have ſaid, that they are farther Enlightened than they were in the Apoſtles Days; if they could make that out, it were ſomething for them, but I ſay as the Apoſtle *Paul* ſaid, that if he or an Angel from Heaven did Preach any other Goſpel than what was Preached by Chriſt and his Apoſtles, let him be accurſed. My Friends, 'tis a dangerous thing to bring in new Doctrin, I do believe the Scripture was given for Doctrin, for Reproof, for Correction, that the Man of God may be made perfect, and all they that Preach according to that Rule; Peace on them, and all the *Iſrael* of God, and all they that Preach not according to that Rule, it is becauſe their is no *Light* in them.

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AN ANSWER To a Late PAMPHLET, Called a *Sober Dialogue*,

Between a **Scotch Presbyterian** a **London Church-man**, and a **Real Quaker**, scandalously reflecting on the *Church of England*,

As if her *Doctrine and Common-Prayer* did justifie the Antichristian Doctrine, of the Real Quaker, *viz. That the Light Within, whither in Heathen, or Christian is sufficient to Salvation without any thing else*; wherein the plain Deism and Anti-Christian Principles of the Real Quaker and his Party, and the pretended Church man, are plainly detected.

By a Friend to the Author of the Dialogue, called, a *Sober Dialogue*, between a *Country Friend*, a *London Friend*, and one of *G. K.*'s *Friends*.

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